A 3.

SERMON

PREACHED AT THE

FUNERAL

OF

Mr. *Joseph Alleine*,

BY

Mr. *GEORGE NEWTON*, late Minister of *Taunton* in *Sommersetshire*.

Rev. 14. 13. *Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their Labours, and their works do follow them.*

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Luke 23. 28. *Daughters of* Jeruſalem, *weep not for me, but weep for your ſelves, and for your Children.*

WHat Subject fitter for this ſad occaſion, than a theam of weeping? what Language can we better ſpeak, or more agreeable to the dark Providence that we are under, then ſighs, and cries, and lamentations? How *merciful was God to him*, whom he hath taken to himſelf, and how *ſevere to us*, in this ſtroke? and oh what hard and ſtupid hearts have we? ſhould we be ſo inſenſible of Gods heavy Indignation, and our irreparable loſs, as to give him juſt occaſion to complain, as in *Jeremiah*, 5.3. *I have ſmitten them and they have not grieved.* You of this Congregation have reaſon to ſit down in bitterneſs, *becauſe the Almighty hath dealt very bitterly with you.* And to cry out as ſometimes *Joaſh* did over *Eliſha*, 2 *Kings* 13. 14. *My Father, my Father, the Chariots of Iſrael and the Horſemen thereof:* and as *Rachel*, once to weep, and hardly to be comforted, becauſe he is not: and for my part I ſhall take up *David*'s Lamentation over *Jonathan*, with *David*'s affections, 2 *Sam.* 1. 26. *I am diſtreſſed for thee, my Brother, very pleaſant haſt thou been unto me.*

But me thinks I over-hear him who being dead, yet ſpeaketh, calling upon us in our Saviours words, *weep not for me.* As for my own part, I have reſt for labour, joy for ſorrow, peace for trouble, eaſe for pain; I feel no aking Bones, no falling fits, no ſtrained ſinews, no diſtortions, no convulſions in the Grave. And for what I find in Heaven you ſhall know when you come thither. My refreſhing time is come, God hath now wiped clean away *every tear* from my eyes; and *every drop of ſweat* from my Face, and *every ſad thought from my* heart; and therefore I forbid your tears for me, *weep not for me.* But if your ſwelling paſſions muſt have vent, conſider whoſe the loſs is. Alas, it is *not mine* but *yours*; and then turn the ſtream into the right Channel, *weep not for me, but weep for your ſelves and for your Children.*

Theſe

These were our Saviours words sometimes, in which he puts a stop upon the sorrow and the tears of those, wo wept too much even at the death of Christ himself. Dead he was in Law already, condemned by *Pilate*, delivered to the *Roman* Band, to guard him to the place of Execution. Such tragical appearances are usually attended with a multitude of lookers on, and by how much the greater, and more remarkable the person is who is to suffer, so much the greater is the concourse. And hence it was that such a heap of people followed Christ, on whom the eyes of the whole Nation of the Jews were fixed, though with different affections; some to secure him from a rescue, some to mock him and deride him; some to gaze upon the Prisoner and observe his carriage in his dead march, and some to see the Execution. Among the rest, there were a sort of people that bewailed his death, of whom it is observed that they expresst their grief in tears. I make no question there were *men* that wept, but because *woman* usually have moister brains, and less command upon their passions, and so are more inclinable to vent their sorrow in a flood of tears then men, especially, because their passions are not much regarded neither; so that there was no fear or danger though they were free and open in their sorrow. Hence it is that there is no notice taken of any other tears but theirs, in the Verse before the Text, and that our Saviour turns himself, and directs his Speech to them in the words that have been read, *Daughters of Jerusalem weep not for me, but for your selves, and for your Children.*

Now in this Speech of Jesus Christ we have especially to be considered two things, a *prohibition*, and a *permission*. In the first place we have the *prohibition* of our Saviour, in which he forbiddeth them to weep, Daughters of *Jerusalem, weep not for me.* And in the second place we have his *permission*, in which he alloweth them to weep; *but weep for your selves, and for your Children.* And yet you see he doth not here command and forbid the same things in the same respect, yet in relation to a diverse object. In relation *to himself* he forbiddeth them to weep, *weep not for me.* In relation *to themselves*, he alloweth them to weep, *but weep for your selves, and for your Children.*

The total final and irreparable ruine of *Jerusalem* was near at

at hand, our Saviour had it in his eye when he spake these words. He wept apace for this himself but a little while before, as you may see, *Luke* 19.41. *He beheld the City and wept over it.* First he beholds it with his eye, and then his eye effects his heart, wo and alas! saith he, (while in a pang of holy pity and compassion, the tears come flowing down his cheeks,) *If thou hadst known even thou at least in this thy day the things which belong unto thy peace, but now they are hid from thine eyes.* And therefore he alloweth them to weep for this, who are to have a share and portion in that dreadful desolation. But for himself, who willingly submitted to the death which he was leading to, and all the other circumstances of his passion; who was beloved of him who had appointed and designed him to it, who was God as well as Man; and therefore able to endure it, and to evercome it too; and who was shortly to be rescued from the jaws of death, and so triumphantly to enter into Glory: he forbiddeth them to weep, *Weep not for me, but weep for your selves, and for*, &c.

So that the purpose of our Saviour is not wholly to *suppress*, but to rectifie their sorrow. They wept for him out of a childish kind of pity, but they wept not for their sins, nor the unseen calamities that were about to come upon them. And therefore Christ endeavours to withdraw their sorrow from the *wrong*, and fix it on the *right* object. And to this end he shews them why they *should* not weep, and why they *should. weep not for me, but for your selves, and for your Children.* Two Observations lie before us in the Text. The first, *That it is not unlawful nor unfit sometimes to express our grief in tears.* The second, *That we are very subject to misplace our grief, and to mistake the ground and object of our sorrow.* I shall speak to these in order, beginning with the first.

Doct. That it is not unlawful nor unfit sometimes to express our grief in tears.

We have our Saviours warrant for it in the Text, *weep for your selves, and for your children.* There weep and weep on. How often are we called upon to weep in Scripture? Oh what a cloud of weepers shall we find there, who are all witnesses to this great truth! And some of them the *wisest* and the *holiest* mentioned in the Book of God, without exception. Our Saviour Christ himself, the holy One, and the Wisdom

dom of God, was a very great Weeper. He was *a man of sorrows*, not of a few, but many sorrows, *Isa.* 53. 3. You never read he *laughed* in all his story, but you find he *wept* often. In the days of his flesh he *offered up strong cries and tears* to God, *Heb.*5.7. He wept for his beloved *Lazarus*, *John* 11.35. And if we do the like on this occasion, we have a great example in our eye. He melted over poor undone *Jerusalem* with many tears, who had over-pass'd the day of her gracious Visitation.

Look up and down among the poor afflicted and distressed people of the Lord and you shall find that tears have been as ordinary with them, as their daily food. Thou *feedest them*, saith *Asaph*, *Ps.*80.5. With the bread of tears, and givest them *tears to drink*. Tears were both their meat and drink, and it seems they had their fill of this Diet. This was the *Legacy* our Saviour left to his Disciples, *ye shall weep*, *John* 16.22. It is observed of the Saints, they *sow in tears*, they go forth *weeping*, bearing precious Seed, *Ps.*126 5. Their time of *sowing*, is a time of *weeping*. They sow in showry weather, in a rainy time, the Seed they sow most commonly in steep'd in tears. *Mine eyes*, saith *David*, *is consumed with grief*, *Ps.*6.7. He wept so much that he was shriveled up to nothing like a *bottle in a smoak*, as his own expression is, *Ps.* 119. 83.

You see then it is not *unlawful* nor *unfit* sometimes to express our grief in tears. But you will ask me *what these times are* I will tell you in a word, *sinning times*, and *suffering times*, are weeping times. A word or two of these in order.

1. *Sinning times*, are weeping times. And that whether they be sinning times *with others*, or *our selves*.

1. Sinning times *with others*, must be sorrowing times, *with us*. Our Saviours *Bowels yowl'd* within him, when he look'd about, and *saw the hardness* of the Peoples hearts, *Mark* 3. 5. *Rivers of waters run down mine eyes*, saith *David* to the Lord, *Ps.*119 136. *because men keep not thy Law*. If they will not hear saith *Jeremiah*, *Chap.*13. 17. *My Soul shall weep in secret places for their pride, and mine eyes shall weep sore and run down with tears*. My *Soul* and *Eye* shall weep together. You shall observe that those whom God appointed to be marked and singled out for preservation, in a common desolation, were such as *sighed and cried for the abominations*

of

of Jeruſalem, Ezek. 9. 4. They did not only keep themſelves from the abominations of the time and place on which the Providence of God had caſt them, but they mourned for them in others. They were not meer abſtainers, but they were mourners, weepers too, and ſo were ſnatched as fire-brands out of the burnings, & ſet as monuments of the mercy of God.

Brethren, if you deſire to be preſerved in times of common deſolation, when the judgements of the Lord are abroad upon the earth, and on the places of your habitation, and to be *ſafe in the day of his anger*, work your hearts to this temper, while other men are ſinning, be you mourning; While others are committing horrible abominations, be you lamenting and bewailing them, ſighing and crying for thoſe abominations. That when God come to viſit, he may find the ſighs breathing from your hearts, the drops running down your cheeks, and all about you wet with tears.

2. And as ſinning times with others, ſo *our own ſinning timeſpecially*, muſt be our weeping times. Though *David* were a good man, yet he was a great *ſinner*, and ſo he was a great *weeper*. In *Pſal.* 6. 6. We find him even drowned in tears. *All the night long* (ſaith he) *I make my Bed to ſwim, and water my Couch with my tears.* An Hyperbolical expreſſion of unmeaſurable weeping. So, *Mary Magdalen*, had much forgiven her, and thereupon ſhe loved much, and *wept much*, Yea, ſhe made a bath of tears, in which ſhe waſhed the feet of Chriſt, *Luke* 7. 37. It is obſerved of the people of the *Jews*, that when they had ſurveyed their monſtrous ſins, they *drew forth water* (out of the Fountains of their guilty eyes) *and poured it before the Lord*, 1 Sam. 7. 6. When once their hard and rockie hearts were ſmitten with remorſe, they melted into tears. They wept *by Buckets*, not *by Drops*. It is a woful frame of heart, when men can ſin, but cannot ſorrow.

2. As ſinning times are weeping times, *ſo ſuffering times* are weeping times. And that whether they be ſuffering times *with others* or *our ſelves*.

1. Suffering times *with others*, muſt be ſorrowing times with us. We muſt *weep with them that weep*. The Holy Ghoſt himſelf takes notice of it, as remarkable, in *Nehemiah*, ch. 1 4. that when *he heard* of the diſtreſſes, of his Brethren, he *ſat down* (as one aſtonied) *and wept and mourned certain days*. And

Jeremiah

Jeremiah crieth out in such a case, *Oh that my head were waters* (nothing else) *and mine eyes a fountain of tears*, (both eyes one fountain) *that I might weep day and night* (without cessation) *for the slain of the Daughters of my People.* It is our duty *to remember them that are in Bonds, as bound with them, and them that are distressed, and broken and undone, as if we our selves were broken and undone with them.* Oh let it not be said of any of us, that we *swim in pleasures*, while our Brethren *swim in tears.* That we have lain upon our costly Beds, & stretched our selves upon our Couches, that we have eaten the Lambs out of the flock, and the Calves out of the stall, that we have chanted to the Viol and invented Instruments of Musick to our selves, that we *drink Wine in Bowls, but are not grieved for the afflictions of Joseph*, Amos 6. 4, 5, 6.

2. And as when others are afflicted, *so when we our selves are so*, it is a proper time to weep. The poor distressed Church draws up a Catalogue of all her troubles, *Lamentations*, 1. 12, *&c.* And then concludeth at the 16. *Verse, for these things I weep, mine eye, mine eye, runneth down with water.* Yea, she complains that she had wept so much, that *her eyes did fail with tears*, *Lam.* 2. 11. I might give other Scriptures, where you shall find them flowing abundantly on such occasions. But this may satisfie to shew you, *that it is not unlawful, nor unfit, sometimes to express our griefs in tears.* And what those *weeping times are*: Times of *sinning*, and times of suffering, either with *others*, or with our *selves.*

Use. 1. They are mistaken then, who think it an unworthy and unmanly thing to weep, to drop a tear at any time, as if it argued feebleness of mind, and imbecillity of spirit. How many daring Gallants are there in the World, who despise Gods mourners, and look on such as weep, for the *abominations*, or the *desolations* of the times, as a company of poor weak low Souls. And yet *Hezekiah wept*, and *David wept*, even till he drowned himself in tears; who notwithstanding was as gallant and as brave a man as ever lived. The wise man tells us, that there is a *time to weep*, Eccles. 3. 4. And where saith he *of mourning* thou art mad, and of sorrow, What is it that thou doest? As he doth of joy and *laughter*, Where do you find a blessing poured out on laughter, as you do on tears and mourning? There are but nine Beatitudes

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and this is one, *Bleſſed are they that mourn, for they ſhall be comforted*, Mat 5.4. And therefore they deceive themſelves who ſcorn mourners, and labour to put on that Apathie and Idolence, which is ſo much commended by the *Stoicks*: Who think it is their Patience, and inſuperable Fortitude of mind, to be diſquieted with nothing, neither ſins, nor ſufferings, ſo far at leaſt, as to ſhed tears. Their Patience is it? No, 'tis their ſenſleſneſs. *I* have ſmitten them and they have not grieved, ſaith God, of hardned *Iſrael*, *Jer.*5.3. It is not *Patience* but *Stupidity*, that he bewaileth there in that people.

uſe 2. What ſhall we think of thoſe who have no time for tears, or ſorrows: They ſpend their time in mirth, and pleaſure, and chaſe away all thoughts from their hearts, be the occaſion what it will, or what it can: Theſe are merry men indeed, *I* wiſh they would but ſadly lay to heart theſe few Conſiderations, and *I* ſhall paſs on to the third Uſe.

1. It is a *fooliſh thing*, to melt away in mirth and laughter, eſpecially at ſuch a time, when there is nothing upon every ſide but cauſe of ſorrow. No queſtion they conceive, it is their wiſdom to be lively ſtill, however matters go, and to drive away ſorrow from their hearts. But what ſaith *Solomon*, the wiſeſt man that ever lived, *Eccleſ.*7.4. *The Wiſe mans heart is in the houſe of mourning.* If his *Body* be not there, yet his *heart* at leaſt, is there. But on the other ſide, the *heart of Fools is in the houſe of mirth.* You know they uſe to paint Fools laughing, and wiſe men, with a ſerious grave compoſed look. And ſurely there is ſomething in it, but the Fool hath not the wit to pick it out.

2. As it is a fooliſh thing, ſo it is a *ſinful thing*, to give our ſelves to mirth and laughter, when God calleth us to ſorrow. It is a ſin which God doth hardly (if at all forgive) we find that he hath ſealed the committers of it up to wrath, and bound the guilt of this Iniquity upon their ſouls never to be removed again. That is a damning ſentence which we find, *Iſa.*22 12. They were formidable Judgments which the Lord had threatned, and actually inflicted on the Jews. And thereupon he looked they ſhould have carried and demeaned themſelves like Mourners, like men that were extreamly ſenſible of his diſpleaſure, and much affected with his hand upon them. But they deſpiſed and ſlighted all,

and

and gave themſelves to mirth and pleaſure, and ſwaggered in a braving way. And what was the event and iſſue of it; *Surely this Iniquity ſhall not be purged from you till you die.*

3. And as it is a fooliſh, and a ſinful thing, ſo it is a *dangerous thing.* There is a fearful woe denounced to ſuch *as laugh*; for they *ſhall mourn.* The Lord will one day turn their vain and fooliſh mirth, to weeping and lamentation. It will be Gall and Wormwood in the latter end. They that are always making merry, and never grieve at the diſtreſs of the Church, they *ſhall go captive with the firſt, as God* denounceth, *Amos* 6. 7. Whoever eſcape they ſhall be ſure to have their portion. The Lord will ſet them in the Front to undergo the ſharpeſt brunt, and the more fierce encounter of his Vengeance. And though they bear it out a while, the Lord will ſurely meet with them another day, when they ſhall have their portion there, where there is *nothing elſe but weeping and wailing, and gnaſhing of Teeth.* They that do nothing elſe *but laugh* in this world, ſhall do nothing elſe *but weep* in that to come. And all their carnal joy will prove *crackling of thorns under a pot*, ſoon in and ſoon out, and flaſhes of Lightning before Eternal fire.

uſe 3. And therefore in the third place, ſince there are times to grieve, and to expreſs our grief in tears, let this be a *Caveat to us, not to look for too much joy in this world.* Let us not caſt too much upon it, leſt we be diſappointed and deceived. It's that we are very apt to cozen and delude our ſelves about, when we are on a merry pin, and flouriſh in a proſperous eſtate, it is our manner to conclude that we ſhall never have a ſtorm again, and that this happy time will never end. And ſo we run upon a double inconvenience, we grow remiſs in making preparations for a time of ſorrow; and when it comes upon us unexpected it cuts the deeper, and diſquiets us the more How often ſhall you hear it from the mouths of ſome, when any heavy Croſs befalls them, alas they never dream'd of this, they never look'd to ſee this doleful day: the weaker and unwiſer they. Did they not know what they are, *born to trouble as the ſparks fly upward*, ſo that they have a natural tendency to it? That they are wandring in a *vale of tears*; in which they muſt look out for many ſtorms. It was a pretty Speech of *Seneca*, *Dolor & voluptas*

voluptas imbicem cedunt, brevior voluptas; Joy and ſorrow have ſtill their turns and entercourſes here, but Joy (moſt commonly) hath the ſpeedieſt diſparch. And therefore in the midſt of joy, let us be wiſely caſting upon times of ſorrow, & making preparation & proviſion for them. And that you may not faint either in the *ſenſe and feeling*, or in the *apprehenſion and expectation* of them; I ſhall drop down a few Cordials.

1. *The times of tears and ſorrow, are better for us then the times of mirth and laughter.* And hence, ſaith *Solomon*, in the fore-alledged Scriptures, *Eccleſ.* 7. 2. *It is better to go to the houſe of mourning then to the houſe of feaſting.* Is it not a more *pleaſing* good, but it is a more *profitable* good; though it be not more *delightful*, yet it is more *beneficial* to be where there are tears and lamentations, then to be where there is nothing elſe but laughter. And that upon theſe two Accounts.

1. Times of grief and tears, *prepare for grace*, They fit us for the work of holineſs upon our ſouls. They ſettle us, and fix us, and make us capable of good impreſſions. When there is nothing elſe but mirth, we have light and frothy ſpirits, our fancies rove, our thoughts and our imaginations wander: But when the Lord preſenteth nothing elſe before our eyes but tears and lamentations, this calleth home our thoughts, it renders us unto our ſelves, and makes us fit for holy motions. We ſee it by experience, that the very men, who when they are upon a merry Pin, are ſenſleſs and incapable of any good, they have ſuch vain and fooliſh hearts: when they are brought into a melting frame, then they are mild and tame as Lambs, then they are pliable and flexible, and tractable; ſo that a *little child may lead them.* If you viſit them, if you counſel and adviſe them for their good, then you ſhall have their ears, and hearts too.

2. And as the times of grief and tears prepare for grace, ſo they *increaſe and further grace.* Grace will ſpring and grow the more for ſuch ſhowers as theſe are. It proſpers better in a *moiſt and watred* then in a *dry and barren* ſoyl, And if you ſearch the ſacred Story, you will find the *greateſt weepers* to have been the greateſt Saints. As *David*, *Peter*, yea, our Saviour Chriſt himſelf. Indeed this pretty Seed delights to have ſuch dews as theſe; the Seed of Prayer, of Repentance, yea, that Immortal Seed, the Word of God,

doth beſt when it is ſown in tears. When we *repent* in tears, our hearts relent and melt moſt. When we *preach and pray* in tears, we move our ſelves and others moſt; ——*Si vis me flere, dolendum eſt Primum ipſi tibi.* This Seed when it is watred thus ſprings up the faſter, and bringeth forth the more plentiful increaſe.

2. Theſe times of grief and tears *will end at laſt*, and *end in joy*. *You ſhall weep* (ſaith Chriſt to his Apoſtles,) *but your ſorrow ſhall be turned into joy. They that ſow in tears ſhall reap in joy; and he that goes forth weeping, bearing precious Seed, ſhall doubtleſs come again with rejoycing, bringing his ſheaves with him.* There is no doubt, no queſtion to be made of that, and therefore it is bound with an Aſſeveration, which takes away all ſcruple from it, he ſhall doubtleſs come again with rejoycing, bringing his ſheaves with him. *It* is the cuſtom every where to have good chear, and to be merry when they reap. So it was among the Jews, as you may ſee *Deut.* 16. 13, 14. And therefore this is uſed in Scripture to expreſs the greateſt joy, *Iſa.* 9. 3. *They ſhall rejoyce before thee according to the joy of harveſt.* So, though the Chriſtian, ſows in rainy weather, in a weeping time, all ſhall be ſweet, and calm, and fair, when the reaping time comes. He ſhall *ſit down with* Abraham, *and* Iſaac, *and* Jacob, *in the Kingdom of Heaven*, feeding on the hidden Manna, and drinking of the pure and Chryſtal River of Water of Life, proceeding from the Throne of God, and of the Lamb, and there they ſhall be merry all together. When once he comes to God's immediate preſence, he ſhall have *joy, full joy*, yea, the *fulneſs of joy*, *Pſal.* 16. laſt. In his preſence is *fulneſs of joy, and pleaſures for evermore.*

3. The *joy that is to come will pay for all.* It will be ſuch, ſo plentiful and overflowing, that it will make a full amends for all your preſent tears and ſorrow; It will quite overcome the *ſenſe*, and the *remembrance* of them. Alas, our trouble here is nothing, in compariſon, it is a light and eaſie Burthen. Our afflictions is but ſhort, it continues but a moment, but the time is drawing nigh, when this little light ſorrow, ſhall be wholly ſwallowed up in endleſs and unutterable joy, *This ſhort affliction which laſteth but a moment, ſhall end in everlaſting and unmixed pleaſures*, 2 *Cor.* 4. 17. It worketh for

for us, a far more exceeding & eternal weight of glory: Oh what transporting comfort is there many times, in reaping the first fruits of the Spirit! that we are ready to cry out, if the *first fruits* be so sweet, what will the *Harvest* be? If the *earnest* be so great, what will the *Posession* be? When we shall be filled and satisfied, with the delights that heaven yields to all eternity. I could say as *Peter, It is good to be here, let us build Tabernacles here.* But *I* must hasten to another Observation.

Doct. 2. That we are very subject to misplace our grief, and to mistake the Ground and Object of our sorrow.

So did these Daughters of *Jerusalem* you see, they *wept* where they should not, and they *wept not* where they should. And therefore Christ Corrects their sorrow in the Text; *Daughters of* Jerusalem, *weep not for me, but weep for your selves and for your Children.* A great part of the sin, and corruption that hath invaded humane nature, consists in the disorder and distemper of our passions and affections; and lies especially in two things, either when we *miss the right object*, or *transgress the just measure:* When they are either *ill placed*, or *ill proportioned*: When we mistake in either of them, When we are troubled where we should not, or too much troubled where we should; we are much to be condemned: And both of these we are very subject to. The first is pertinent to our purpose, we are extreamly apt *to grieve and to be troubled where we should not.* It is no wonder that we find *Esau* faulty here, mistaken in the object of his sorrow: *He sought Repentance*, and sought it *carefully with tears*; as you may see, *Heb.* 12.17. But what Repentance did he seek with tears? Alas he missed his mark, he sought not his *own*, but his *Fathers Repentance*; feign he would have his Father to repent of his pouring out the blessing on the younger Brother *Jacob*, and consequently to revoke it, and to call it back again: But when he saw that was not to be done, and heard his Father say, *I have blessed him, and he shall be blessed, he lifted up his voice and wept*, Gen. 27 38 Yea the Apostles and Disciples of our Saviour Christ himself mistook in this, that they misapplyed their sorrow. They were extreamly grieved and troubled that Christ was ready to depart, & to withdraw his fleshly presence from them: Whereas he tells them plainly, *It is expedient for you that I go away*, John 16.7.

It is not only expedient *for me*, but it is expedient *for you?* ſo that here was no real cauſe of grief and ſorrow. And hence our Saviour puts a ſtop upon it, *John* 14.1. *Let not your hearts be troubled*, q.d. I ſee that you miſplace your grief, Come it muſt not be ſo; I will not have it to be ſo; let not your hearts be troubled.

Poor *Mary* was greatly at a loſs in this particular, ſhe ſtood *beſides the Sepulcher of Chriſt weeping*, John 11.20. Why what's the matter? The Body of the Lord is gone. Had ſhe found him dead there, it ſeems ſhe had been very well content: So that her grief and ſorrow was in deed (although ſhe did not underſtand it, and intend it ſo) that Chriſt was Riſen. She ſhould have wept over an *unbelieving heart*, (that doubted of the Reſurrection of her Saviour) and not over an *empty Grave*, from which his Body was deliver'd; God having *looſed the pains of Death, becauſe it was not poſſible that he ſhould be holden of it*, Acts 2.24.

I might add other inſtances, but theſe may ſatisfie to clear the point; That we are very ſubject to miſplace our grief, and to miſtake the ground and object of our ſorrow: And there are two eſpecial cauſes of it. *viz.* Either becauſe our *underſtanding is miſled*, or our *Affections miſlaid*.

Reaſ. 1. Sometimes we are very ſubject to miſplace our grief, *becauſe our underſtanding is miſled*. We do not Juge aright of that, which is indeed the only, or the greateſt cauſe of trouble. Some apprehend their tears are fitter to be ſpent on their *Afflictions*, then their *ſins:* They ſee no great hurt in ſin, but they feel much in Affliction; Affliction is a grievous thing to them; but corruption is not ſo. There is a principle in Nature which makes a man averſe from *penal evil*, but there is none at all, that maketh him averſe from *ſinful evil:* ſo that a man needs nothing elſe but Nature to make him ſenſible of penal evils of Afflictions, but he needs more then Nature, to make him ſenſible of ſin: And hence it is, becauſe the greater part of men have nothing elſe but nature in them, that they are ſo exceedingly affected with the one, and ſo regardleſs of the other.

Now theſe *affections follow apprehenſions*, as they always do; They are miſtaken in their judgements, and ſo they miſapply their paſſions: They look upon their ſins as ſmall matters,

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but they amplifie their troubles and afflictions, as he in the *Poet*, *I* am ten times, twenty times, an hundred times miserable; And hence they weep for their afflictions and will not be comforted; while they have not a tear to spend upon their sins; And this in probability was *Israels* case, *Jer* 30. 15. They were extreamly troubled at the miseries that were upon them, but they were little troubled at their sins; They cry'd because of their Afflictions; they did not only sigh and mourn and grieve and weep, but more then so they cry'd aloud; which shews extremity of sorrow: But we hear nothing of any sorrow for their sins. And therefore God comes in and interrupts them, why what's the matter with you, can you tell why you take on in this fashion? *why criest thou for thine affliction? thy sorrow is incurable, for the multitude of thine Iniquitie: because thy sins are increased.*

And so for *penal evils*, they mistake there too; They think that *Temporal Judgements*, are greater and heavier then *Spiritual Judgments:* They take the *bidily plague* to be worse then the *plague of the heart: a famine of corn*, then the *famine of the word*; and so they grieve more for the one, then for the other; and they had rather loose their *Saviour*, then their *Hogs*: That is the first reason then, why we misplace our grief, Because our understanding is misled.

2. The second is, Because our *Affection is misled*, I mean our love; for love is the commander of our other passions: It is the first & great wheel of the soul, that carries all the rest about, & governs them as it pleaseth. Love is the strongest of the passions & affections, & therefore all the rest yield to it, and are greatly sway'd by it: And by this means it comes to pass, that if we misplace our *Love*, we are in danger to misplace *our sorrow*: For we shall surely grieve for that most, which we love best, whether it be best or not. Oh what a deal of vain unnecessary sorrow, do many throw themselves into, by misapplying this Affection! Their love is setled where it should not be, or it is stronger then it ought to be, to such a friend to such a comfort, to such a relation, & when they find a disappointment by the removal, or the change of that which they have set their hearts too much upon, their *grief* is answerable to their *love*. Strong affections (especially when they miscarry in th'object of them) do cast men into strong afflictions.

 Oh

Oh how was *David* overcome with the death of *Abſalom* ! though yet indeed, the cutting of him off, was a great and ſignal mercy, to himſelf, and to his people. And therefore *Joab* even rates him for it, 2 *Sam.* 19. 5. and following verſes. Saith he, *Thou haſt ſham'd this day the faces of all thy ſervants who have ſav'd thy life, and the life of thy Sons, and of thy Daughters, and thy Wives : Since thou haſt lov'd thine enemies, and hated thy Friends, and haſt declar'd this day, that thou regardeſt neither Princes nor Servants : and I perceive that if* Abſalom *had lived, and all we had died this day, it would have pleaſed thee well.* You ſee the reaſon of his immoderate and overflowing ſorrow for him, was his inordinate affection to him : which was ſo out of meaſure great, that when he heard the news, his paſſion wrought, and he was haſting to a room to give it vent. But alas, he cannot hold till he come thither, but diſcharges at the ſtairs as he is going up, 2 *Sam.* 18. 33. *He wept as he went and ſaid, O my Son* Abſalom, *my Son* Abſalom, *would God I had died for thee, O* Abſalom, *my Son, my Son.* You ſee then both *that*, and *why*, we are ſo ready to miſplace our grief, and to miſapply our ſorrow.

Uſe. The application of the point ſhall be *for caution and direction*, both together ; To watch our hearts againſt it, that ſo we lay not out our tears amiſs : Be circumſpect that you do not miſpleaſe your grief, and that you do not miſtake the ground and object of your ſorrow; like theſe poor Daughters of *Jeruſalem*, who wept where they ſhould not, and wept not where they ſhould. Oh what a deal of grief do ſome men waſte away, when there is no cauſe at all! how do many men take on, when they are croſt in proſecution of their luſts, and hindred in their ſins, which is indeed a great mercy ? Oh what floods of tears do ſome men pour out upon a petty ſlight occaſion, at a trifling accident !

Beloved, tears if they be ſhed aright, are precious things; God *puts them up into his Bottle*, as if they were of great value : and yet ſome lay them out on nothing : how will they weep, and grieve, at any diſappointment in their ſmall affairs, any miſcarriage in their buſineſs, and little petty loſs, any unkindneſs from their friends, or neighbours, any affront on provocation in the leaſt degree ; nay if they be but croſſed in their wills, though it be beſt indeed they ſhould : and their

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ſorrow is beſtowed on little trifling inconſiderable things. Why, my beloved, have ye not other manner of things then theſe to grieve for? what think you of your *own ſins*, with all their bloody aggravations? what think you of the *horrible abominations*, and *woful deſolations* of the Land? and of all the wrath of God, that hath been lately manifeſted and reveal'd from Heaven againſt us, more ways then I am able to expreſs? I might be very large in ſhewing you particularly and diſtinctly, both what *you ſhould*, and what you *ſhould not* grieve for; and giving you directions from the Word of God about it. But becauſe the time ſpends, and I would not be prevented of that which I have principally in my eye, I ſhall paſs over many other things that ſo I may apply my ſelf to the occaſion. Methinks I ſee the clouds gather, and return after the rain: and out of queſtion many of you are come hither with a ſufficient ſtock of ſorrow: your *hearts are full of grief*, and your *Souls full of trouble*, and your *bottles full of tears*, brim full. You have drawn water, and are ready to pour it out before the Lord this day. My work ſhall be to guide you, and direct you (with our Saviour in the Text) how to beſtow theſe tears, and how to ſpend this ſorrow, that you may not weep in vain, I ſay to you as Chriſt doth to the Daughters of *Jeruſalem* (with a little alteration) *weep not for him*, whom the Lord hath taken from you, but *weep for your ſelves and for your Children.*

1. *Weep not for him.* I know the loſs of ſuch an able, faithful, painful, zealous Miniſter of Chriſt as he was, ought to be very much bewailed; men of ſuch hidden worth as he had in him, and of ſuch publick uſe and ſervice in the Church, ſhould not be raked up in their Graves, without tears, and lamentations: *Joaſh* a wicked King wept for a good Propher, and that with very great affection, 2 *Kings* 13. 14. *He wept over his face and ſaid, My Father, my Father, the Chariots of Iſrael and the Horſemen thereof.* And if you mark the carriage of the Saints, when ſuch as he (I mean our dear and worthy Brother) have been taken from them, it would warrant all the tears you have to ſpend on this occaſion. In the firſt of *Kings* 13.30. You find a *Prophet* burying a *Prophet*, and melting over him when he Inter'd him; *He laid his Carcaſe in the Grave and mourned over him, and ſaid*

 alaſs

alaſs my Brother! how ſolemnly did *Iſrael* lament the death of *Samuel*, and made their grief as remarkable and publick as their loſs, 1 *Sam.* 25 1. It is obſerved of *Stephen* that he *was carried by devout men to his burial with great lamentation*, *Acts* 8. 2. And God forbid that ſuch an one as we have loſt, ſhould die away, as if he were *not deſired*; that he would ſteal into his Grave, as if there were no notice taken of his death. No my Beloved, weep, and weep on; ſit down and weep till you can weep no more; yet ſtill I ſay, *weep not for him.*

Your loſs is unacceptable indeed, and time perhaps will ſhew it to be greater then as yet you ſee. But tell me my Beloved, *is he a loſer* any way? Nay, is he not an infinite gainer? Is not this beſt of all *for him?* Indeed to have continued in the fleſh was better *for you*; as the Apoſtle ſtates the caſe, when he was ſtraitned, *Phil.* 1. 24. But for him it was *far better to be diſſolved and to be with Chriſt.* Now he enjoys a full deliverance from all *corruptions*, all *temptations*, all *afflictions*: a full *return* of all his prayers, and Breathings after God and Chriſt, in which he was tranſported, when he was drawing near his glory: A full *reward* of all his tiring and inceſſent labours. Oh bleſſed ſoul! you know a voice from Heaven hath ſaid, *Bleſſed are the dead that die in the Lord, for they reſt from their Labours, and their works follow them.* Therefore I ſay weep not for him.

There is one thing I muſt confeſs that makes this Providence the ſadder to us. You know it is the Prophet *Davids* Prayer, Pſ. 102. 24. *Oh my God take me not away in the midſt of my days.* The Lord indeed hath taken him away in the midſt of his *days*, and in the midſt of his *Miniſtry*. But is he gone to Heaven too ſoon? Too ſoon indeed *for you*, but not for him. Is he got home to his Fathers houſe too ſoon? Is he with God, and Chriſt, and Angels, and glorified Saints too ſoon? what doth he wiſh that he were back again with you? hath he his everlaſting reſt too ſoon? his glorious recompence too ſoon? Brethren, he wrought a pace you know, while he had ſtrength, and finiſhed the work that God had given him to do betime. So that it is no wonder though he hath his wages early, ſooner then ſuch dull heavy ſlugs as we are. His life was ſhort indeed, though filled up with grace and duty, and God hath made but an exchange of an eternal one for it.

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He was a *burning and ſhining light*, burning with enflamed affections, till the Oyl was ſpent, and ſhining in a exemplary converſation. But this Lamp is *not extinguiſhed*, but onely *lighted up*, to flame and ſhine in a more glorious place. And there he ſhall *ſhine forth as the Sun, for ever and ever.* So that I may ſay ſtill, *weep not for him.*

2. But you will ask me, for whom ſhall we weep then? I anſwer, for *your ſelves, and for your Children.*

1. *Weep for your ſelves.* The Lord you ſee hath made a woful breach upon you, as it is ſaid of *Uzzah*, 1 *Sam* 6.8. And that your hearts remain unbroken, they are unſutable to this heavy diſpenſation. God hath remov'd his holy faithful ſervant, not into a *blind corner*, but into a dark pit. The Grave hath newly ſhut her mouth upon him, he is gone hence to be no more in this world: you ſhall behold him now no more in the Land of the Living: your eyes ſhall ſee your Teacher here no more for ever; you ſhall now be no more *enlightened* with his clear *inſtructions*: no more *enliven'd* with his zealous exhortations: No more *quickned* with his fervent prayers: no more *warm'd* with his Heavenly diſcourſes: no more *chear'd* with his ſweet conſolations: no more *guided* by his holy example. The Lord hath *made him up among his Jewels*, becauſe indeed we were not worthy of ſuch a precious Gemme as he was: he hath in anger and diſpleaſure pluckt away one of our Pillars, as if he meant the houſe ſhould fall. And ſhall we be inſenſible of ſuch a ſtroke? Shall we have tears enough to waſte upon our petty loſſes, and not to have a tear to ſpend on this ineſtimable and irreparable one? Brethren, you are allow'd to weep here, though not for him, yet *for your ſelves:* and that eſpecially in two reſpects.

1. *For the ſins that you have done*, for they have made this ſad work. They are the true and real cauſe of all your loſſes. They are your ſins that *hinder good things* that they come not to you; or *take them quite away* when they are come. If God carry you aſide *into a wilderneſs and ſtrip you naked there* of any mercy; as if he meant to laſh you to the purpoſe; *Your ways and your doings have procured you theſe things, ſuch is your wickedneſs.* Believe it, you have ſinned ſome way or other, againſt the Mercy which the Lord takes from you: they are our ſins *againſt the Ordinances* of the Lord, the

that cauſe the Lord to take away our Ordinances from us. They are our ſins *againſt the Miniſters of Chriſt* (in that capacity as Miniſters) that provoke him to remove our Miniſters from us; yea many times to take away the Candleſtick and light together. You may take up the lamentation of the *Church* this day; *The Crown is faln from our heads; wo to us for we have ſinned.* They are our ſins that weaken and impair and kill our Miniſters, who are indeed the *Churches Crown*, and the *glory of Chriſt.*

Sometimes we *overvalue them*, and then we kill them with kindneſs. Sometimes we *undervalue them*, and then we kill them with neglect, *and make them do their work with grief:* Sometimes we are untractable, and unthankful, and unfruitful; and God calls away his workmen out of the Vineyard that will yield no better fruit. Nay ſometimes we decline, and grow remiſs, and cold, and flat, we loſe our love to God and Chriſt, and then he takes away our Beloved comforts from us. And let me tell you, ſome of you have backſlidden grievouſly, and ſenſibly abated of your former Zeal and Holineſs, and ſtrictneſs in the ways of God. Yea, ſinned *ſcandalouſly* to the diſhonour of Religion and the Goſpel: this grieved our dear Brother, who will grive no more now; I had it from his Mouth and Pen, how tenderly he took ſome late miſcarriages, and how near they went to him: Theſe things *brought him low among you*, who was low enough before; and made him to *bewail many who have manifeſtly ſinned, and have not repented*, as the Apoſtle ſpeaks, 2 *Cor.* 12. 21. Oh how it wounded him, after ſo many labours and ſo many ſufferings, for your eſtabliſhment and confirmation; to ſee ſuch declinations and backſlidings. He might have ſaid with the Apoſtle, 1 *Theſ.* 3. 8. *Now I live if you ſtand faſt in the Lord, if not I die*; and dead he is.

Oh my dear Friends, What have your ſins done? What hath your barrenneſs, and your unfruitfulneſs, and your backſliding done? I know you *lov'd him* with a very high affection, and have made it to appear in many outward declarations to your great praiſe. But the beſt way to ſhew your love to the true Miniſters of Chriſt, *who ſeek not yours, but you*; who ſeek not profit and applauſe, but fruits; is to bear their juſt reproofs and to be amended by them; *to hear and obey*

them

them in their regular directions ; *to follow* all their good examples : for the Miniſters of Chriſt are *Samples* to the flock, and Samples muſt be wrought after. And in a word, *to bring* them in the return of all their labours , in holineſs and holy walking ; that they may *ſee the travel of their ſouls and be ſatisfied.* Nothing but this will ſatisfie them, and make them *do their work with joy.* I know you *lov'd him*, as there was cauſe enough you ſhould ; but ſay in truth, have you *improv'd him ?* I am aſſur'd that many of you (a conſiderable number) have improv'd him to the utmoſt of your power. That you have made the moſt you could, of his indefatigable and inceſſant pains among you. That you have gathered up the very fragments of the Bread of Life, and pick'd up the very Crums, that nothing might be loſt. That you have eyed his exemplary converſation, and walked according to your pattern. And this I make no queſtion is no ſmall comfort to you in this doleful day. But have you *all* done this ? Are there no ſecret ſtitches at the heart of any of you, upon this conſideration ? He *ſpent his ſtrength* indeed among you , he waſted and conſumed himſelf, that you might flouriſh. But tell me , have there been anſwerable fruits among you, of holineſs and obedience ? when he fed you, have you proſper'd ? he got a poor lean wither'd body , that you might have fat ſouls. And are you all *fat and well liking* ? oh what lean ſouls have ſome of you, who have attended on his Miniſtry, even to his dying day : how hath your rich and fat Paſture been caſt away upon you ? So that our Brother might have ſaid (in reference to many) as the Prophet did, I have *ſpent my ſtrength in vain.* However he *is glorious* with his God. But I am very much afraid that many of you will find this holy *witneſs* who is now aſcended, Witneſſing againſt you, when the day of trial comes.

Dear Friends : Be not offended if I tell you, that your ſins have had a ſtroke in the ſickneſs, and the weakneſs, and the death of your deſervedly beloved Miniſter. They were our ſins that killed Chriſt ; *He was bruiſed for our iniquities, and broken for our ſins. He bare our ſins in his Body on the Tree.* And ſo they are our ſins that kill the Miniſters of Chriſt. You have often ſeen your Saviour ſlain before you, by and for your ſins. Now you have ſeen a holy Miniſter of his, ſlain by the

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ſame hands. And yet your ſins live ſtill to do more ſuch work, and the Lord knows where it will end. There is no execution done upon them, who have done ſuch dreadful execution in our view. Oh let your hearts break, and your tears run down, till your luſts be broken, mortified, and deſtroyed; or elſe they will break you, and deſtroy you. If you have any love to Chriſt, to the Miniſters of Chriſt, or to your ſelves, you may ſee cauſe enough to weep, though not for our deceaſed Brother; yet *for your ſelves*, and for your ſins. That's the firſt thing then, weep *for the ſins that you have done.*

2. *For the Judgments that now you may be like to ſuffer.* To this our Saviour referreth in the Text, *weep for your ſelves and for your children*, that is, for the extremity of wrath and deletery vengeance, that is about to come on you and them. Even ſo ſay I to you my Brethren, with the Apoſtle, *Jam.* 5. 1. *Go to now, weep and howl, for your miſeries that ſhall come upon you.* Oh let not that complaint of the Prophet, *Iſa.* 57. 1. Be renewed againſt you, *The Righteous periſheth and no man laieth it to heart, and merciful men are taken away, none conſidering that the righteous is taken away from the evil to come.* Our dear Brother now deceaſed was a righteous man, yea a Preacher of righteouſneſs. The Lord you ſee hath taken him away; oh what evil is come! When ſuch as he are hous'd, what dreadful ſtorms may there be like to fall? Brethren, the holy Miniſters of God, are the peoples Life-guard, *The Chariots of Iſrael and the Horſemen thereof*, 2 *Kings* 13. 14. They are anointed Cherubs that cover. They are a ſhelter and a covering from the ſtorm, and from the rain. Sometimes they are called *Shepherds*; and the buſineſs of a Shepherd is to keep and ſave the flock. Sometimes they are called *Angels*; and Angels are the Guardians of the Lords people: they guard, and cover, and protect a people.

Now this they do while they *inſtruct* them ſo to walk, that wrath may not come upon them while they *Intercede* with God, and ſtand up in the breach, to keep out the indignation that is flowing in upon it. A praying Miniſter (and ſuch a one have you loſt) one that bare you on his heart continually before the Lord (as *Aaron* did the names of *Iſrael* on his Breaſt-plate.) I ſay a praying Miniſter, is a protection to the people. Its true, the fervent prayers of the *meaneſt Saint*, are

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an incredible defence to any place, to ſave it from the ſtrokes of God. And therefore they are ſtiled *Interceſſors*, *Iſa.* 59. 16. Beeauſe they mediate with God when he is angry, and by their zealous ſupplications hold his hands. But yet however, though it be a certain truth that God hath much reſpect to the petitions of his weakeſt ſervant, yea though perhaps ſome private Chriſtians may excel a holy Miniſter in prayer; yet God hath more regard to the intreaties of his faithful Miniſters, who have a ſpecial charge, and commiſſion to be his *Remembrancers* for the good of that people, which he committeth to their charge; and their Petitions are of more avail and power with God both to *procure* his bleſſings, and *avert* his judgements. *Moſes and Aaron among the Prieſts, and Samuel among them that call on his Name: They called upon the Lord, and he anſwered them*, Pſ. 99. 6. Why doubtleſs, ſo he heard the prayers of his other Saints. But theſe his holy *Prieſts* and *Prophets* had the Ear of God (as ſpecial favourites have their Princes Ears) and could be heard and anſwered, when others were denied acceſs and audience. And this is not obſcurely intimated in that proteſtation of the Lord of *Iſrael*, concerning their approaching deſolation, *Ezek.* 14. 14. *Though theſe three men*, Noah, Daniel *and* Job *were in it, they ſhould deliver but their own Souls.* By which, he inſinuates, that when the abſolute Decree is once gone forth, it can by no means be revok'd; ſo he ſuggeſts withal, that if it had been feaſible, theſe holy Prophets would have done it, (*q. d.*) were thoſe three men in Iſrael, they would put me to it hard, and try me ſhrewdly to forbear the Land, I ſhould be hardly able to deny them. *He ſaid he would deſtroy them, had not* Moſes *ſtood before him in the breach, to turn away his wrath*, Pſa. 106. 23. Oh how did *Moſes* ſtand againſt him, and bind the hands of the Almighty, when he was about to ſtrike. So that the Lord intreats and flatters with him *to let him alone*, Exod. 32. 10. While ſuch a *Moſes* are Interceſſors for a people, God forbears, he holds his hands, and reſtrain his indignation; as he that means to ſtrike, obſerves what ſtrength there will be likely to oppoſe him: and when he looks and ſees, that *there is no Interceſſor*, then he goes on with his deſign, Iſa. 59. 19. *Then his Arm brings Salvateon to him, and he puts on the Garments of Vengeance.*

Brethren,

Brethren, you are in greater danger then you are aware, by the removal of your praying Miniſter: for you have loſt one Interceſſor, if any breach ſhould happen between God and you. Yea, you have loſt your covering, if a ſtorm of wrath ſhould fall. So that it may be ſaid of you, as it was once of *Iſrael* when *Moſes* was a way, that you *are naked*; and what, are you in *Laodicia*'s caſe indeed? do you *not know that you are naked?* are you naked and are you not afraid? are you naked and not aſhamed? this would become a ſtate of innocence indeed; in which it was obſerved of *Adam* and his Wife, *that they were both naked, and were not aſhamed*, *Gen.* 2. 5. But will it ſuit with ſuch a ſtate of ſin and danger, as the beſt of you are in? do you not find your ſelves uncovered? have you no ſenſe and feeling of it? eſpecially at ſuch a time as this, when the Judgements of the Lord are abroad upon the Earth, upon the Land, upon this very place in which you live, more ways then I am able to expreſs. Alas, alas, you are uncovered, whether you know it, yea or no. And it is perhaps ſome mercy, that you are not quite uncovered. Here ſpend your tears, and you ſhall not miſplace your ſorrow. That is the firſt branch of direction; *weep for your ſelves*: for the ſins that you have done, and for the Judgments that you may be like to ſuffer.

2. There is a ſecond yet behind, and I have done. *Weep for your Children.* Weep not for me, ſaith Chriſt, but weep for your ſelves, *and for your Children.* And why for them? Becauſe their Children were to bear a ſhare, and ſuffer with them in the wrath that was about to come upon them, as you may ſee, *Luke* 19. 43. For the days ſhall come upon thee (ſaith our Saviour) that thine enemies ſhall caſt a Trench about thee, and compaſs thee round, and keep thee in on every ſide, and ſhall lay thee even with the ground, *and thy Children with thee.* Brethren, if you have any tears left, draw a few upon your children? you are not able to foreſee what miſeries your little ones may be reſerved for: and verily *their* danger is increaſed as well as *yours*, by this ſtroke: for you have loſt a *Catechiſer*, as well as a Preacher; you know what care and pains he took, and what a gift and faculty he had in inſtilling holy knowledge into your children, and you little ones, while he had liberty in publick, and ſtrength

with

with opportunity in private. He took a very great delight to tamper with them, and to tole them on to the holy ways of God, by all the means that he was able to deviſe. It was his very laſt deſign (as he was always full of holy Projects) to take ſome courſe, that children might be more general principled in the grounds and fundamentals of Religion then they are. And I am very well aſſured, that many of your Children, have ſuch liquor poured into them by his means, that they will reliſh of it as long as they have a day to live, and it may be bleſs the Lord and him for it, to all eternity. And therefore you have cauſe enough to weep that you have loſt a Miniſter that was *fit and apt to Teach*, not your ſelves only, but your Children too, *and make them know the way of the Lord.* Not to feed the *Sheep* only, but to lead the *Lambs* too, and to bear them in his boſom, as the expreſſion is, Iſa. 40. 11. I have done with the directions, *Weep for your ſelves, and for your Children.*

And now for the cloſe of all, I ſay again, *weep not for him*, his ſorrow certainly, is *turned into joy*, and therefore ſo let yours be alſo. He hath receiv'd that bleſſed ſentence, *well done good and faithful Servant, enter into thy Maſters joy.* And let me tell you (I ſpeak it upon good aſſurance) he went triumphantly to glory: *An entrance was Miniſtred to him abundantly into the Heavenly Kingdom.* As he drew nearer Heaven (till his diſeaſe prevailed againſt his reaſon (he grew ſtill more Heavenly. When Grace and Glory were about to joyn, grace in him was moſt Glorious. Oh with what extaſie, and raviſhments of Spirit did he flie away into the boſom of his Saviour!

I have but one word to add, and it is that of the Apoſtle, *Heb.* 13 *Remember him that had ſometimes the Rule over you, who hath ſpoken to you the word of the Lord, whoſe Faith follow, conſidering the end of his converſation.* And that was a bleſſed end indeed. Remember him, to follow him in all that were exemplary in him, whether concerning *Faith*, or *Life*, that walking in the *holy way* that he did, you may at laſt come to the *happy End and Place* where he is.

JOSEPH

JOSEPH ALLEINE

ANAGRAM.

I see hope in all.

ANgels behold, and joy to see such Men,
As this Heroick Saint, whose Tongue, and Pen,
And Heart, and Hand, were ready, nimble still
with diligence, to do his Masters will;
Here Hope his Sails did fill. Heb.6.10,11,12.
Such fragrant Graces as all wondred at,
Perfume his Name, but few can imitate;
He purifi'd himself from things amiß,
As one that long'd to see his God in bliß;
Hope was the ground of this. 1 John 3.2,3.
His heat with light, judgement with zeal did shine,
Both speak an exemplairy great Divine.
In every Scene was seen some signature
Of Love, for others benefit and cure;
Because his hope was sure. Col.1.4,5.
His life a warfare was: no slaviſh fear
Of Earth or Helt did in his breſt appear.
The Fight is fought, the Battel fully done,
Trophies and Palms are his, the Field is won;
Hope is turn'd to Viſion. Rom.8.24.
His Spirit advanced is to Heaven above,
Triumphing there, plac't on the Tower of Love;
Bleſt with an everlaſting ſhining day,
Circled within his Saviours arms alway;
Oh, here his chief hope lay. 1 Tim.1.1.
Singing perpetual prayſes to the Lamb,
By whoſe pure blood the World he overcame:
Bearing a part in that Harmonious Quire,
The object of his conſtant ſtrong deſire,
To this hope did aſpire. Acts 26.6.7.

1 AP 57

W. D.

FINIS.